

THE SHAKER MANIFESTO.

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VOL. X.

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No. 5.

SOW WHAT WE WOULD REAP.

LARZ ERICKSON.

It appears to be one of the most difficult accomplishments for us to acknowledge our faults, just as they are. We seem ever determined to make our own side of the case appear better than we would look upon the same in our neighbors. If we would deal with other's faults as we would deal with our own, or have others deal with our own, it would result in a blessed experience. We know we do not like that others should speak evil of us, yet are we as careful not to do so by others? If we have any reasonable anticipation of a residence with the redeemed, we had better learn to practice the habits of the redeemed here, and strive for the highest good and welfare of our fellows, by the most charity, forbearance and forgiveness of their faults. But we can never approach the condition of the redeemed, if we make the best of our own faults and the worst of those of our associates. If we do not like to be faulted, let us get thoroughly rid of a faultfinding spirit. If we sow words and deeds of kindness, we will rejoice in the time of our harvest. Let us think of this, and let us sow love and respect, ceasing to sow evil and entertaining malice, and just as surely we will reap the

rewards of our sowing. Perhaps there are but few who would willingly reap what they carelessly sow, therefore, let us guardedly sow only the good and reap the heavens.

Pleasant Hill, Ky.

CHARACTER.

DANIEL ORCUTT.

Defects in character, though concealed for a time, will appear. It cannot be otherwise. The characters of many persons present a damaged appearance, because the foundations are not laid deep enough. The superstructure of character is important; the foundation is more important. An enduring character cannot be built upon an unstable basis. The character that will stand the shocks of time and endure forever must be founded on Christ, the chief corner stone. "Other foundations can no man lay than is laid, which is Jesus Christ." Complete thoroughness in forming the basis of a true Christian character is the essential feature. Look well to the foundation. "Better be sure than sorry." It is by self-denying struggles, and a conscience void of offense, that we establish characters for uprightness. Practicing the true and pure makes us so in daily life. Bad habits, which

produce bad characters, creep on apace until from an occasional indulgence they grow to be a ruling power, and if persisted in will wreck the immortal soul! As the tempest hurls the avalanche down the mountain, and overwhelms the inhabitants, so passions, acting upon the elements which bad habits have accumulated, overthrow the principles of truth and virtue. "Better suppress the first wrong desire than try to satisfy all that follow it." If the heart is open to a "small vice," a great one may enter. Small things have a telling influence on character; they make or unmake us all. "Take care of the thoughts and the actions will take care of themselves." A wrong thought or a wrong principle, once taken root in the mind, may scatter its offspring through the whole region of the soul. A little thought is often a mighty instrument, and like the tongue, it may be the cause of a world of evil, or a world of good.

"Habits are second natures," and they are continually forming like solid masonry. Thoughts and actions seem small, as bricks seem small. In a brick house, small as bricks are, one by one laid day by day, the walls have thickened, solidified, and risen to a huge structure. Our lives are made up of thoughts and actions, any one of which may seem small, but the multitude of which are like bricks in the hands of the builder. The walls of our characters are going up daily, and we are building, not alone for time, but for eternity. Then how important that we maintain a sleepless watch, and carefully guard each thought and action.

Enfield, Conn.

LIVING WATERS.

JANE CORNELL.

Give us, dear Lord, that living water
Which thou didst offer to Samaria's daughter
Thirsting we cry;
All other streams to quench this thirst we've
sought;
Not one of them did e'er avail us aught
To satisfy.
Vain pleasure, too, hath filled her chalice up
And to our lips the world hath held the cup,
And we did drink.
Until an angel touched our eyes with light,

And in the draught we saw sin's deadly
blight,

And back did shrink.
And those who deepest drank the tempting
draught,
Who to the dregs, almost, the cup have
quaffed,

Now thirst the more.
And to thy fount now press with eager hope;
Lord, on these thirsty souls the flood-gates
ope —

The waters pour.
We know Salvation's streams are free to all;
For we have heard thy loving, gracious call,
Bidding us come;
But, Lord, our wanderings have made us
weak;
Thy wells are deep; and we thine aid must
seek;

Help us to draw.
Do thou in love our empty vessels fill,
That we may drink and feel the inward thrill
New life doth bring.
For in the soul these waters pure shall swell
Into a clear, deep, everlasting well —
A living spring.

Shakers, N. Y.

EXPLANATORY.

Beloved Editor, G. A. LOMAS:

I have the pleasure of sending to you the enclosed communication from one of our aged mothers in Israel, who, although 87 years of age and feeble in body, is yet bright and beautiful in spirit. She has a growing interest in all that is good and pure. She is an interested and constant reader of THE MANIFESTO — a lover of truth, with whom there are "no backward steps, no halting between two opinions," her spirit reaches upward, and twining around the sturdy oak of our faith, she lives for the good she can do, and not for herself alone. As the blossom sends up its sweet incense, so there arises from such souls the blessings of *veterans in the cause*, and surrounded by angels they have left the thorny paths of life to walk in the gardens of Paradise ever more.

I am, your sister,
MARY A. GILLESPIE.

A VETERAN'S BLESSINGS.

DEARLY BELOVED IN THE LORD.

In the year 1877, in the sixth month, I felt to bless those who had taken such a deep interest in the publication of "THE SHAKER" as it was then called, and I wished also to leave upon record my *Life Testimony*; the same appeared in the *July Number*.

I have now been taking a little review of

the past year 1879, as written out in our "SHAKER MANIFESTO," and I find so much to admire, I hardly know *where* to begin or *how* to address you.

In turning the pages of this small, yet *beautiful book*, my eye rested upon these words: "*No Backward Steps*," November Number, 1878; and so deeply did they impress me that I again read the article, while I said in my heart, as I had many times before: "*God bless the writer.*"

I am aware that change is written upon every thing of an earthly nature; and why should it be otherwise in the Heavenly World? Is not *truth* the great moving power of to-day? And are not the angels of conviction abroad in the land working *wonders* in the hearts of the people? Blessed are they who receive and obey their teachings. Though the car of progress moves slowly, yet the rolling of its wheels is *sure*. The Lord is in it. Well may we sing with the poet:—

"Down from the heavens,
Comes sweet inspiration;
Molding, and holding,
Our lives to truth and love."

We call ourselves "Children of the Resurrection." Are we resurrected from dead works? Have we risen with Christ? Do we walk in newness of life? Do we take "*no backward steps*?" If we are thus living, then are we being created anew in the likeness of Our Heavenly Parents? Grand and noble principles remain with us. Let us be true to them and keep our faith unmarred to the end of the journey.

Dear brethren and sisters I sometimes fear that in our anxiety to become bright and beautiful, we shall miss the mark. May we not so far blend with a wordly sense and spirit as to lose sight of ourselves, and of our sacred calling. Let us not be guided nor led by a wordly pride, nor selfish ambition; neither let us try to ape the vain fashions of the world. We are called to be a plain people. We want to be Christians; Christ-like, angel-like, plain in our dress, honest in our lives, and cleanly in all things. The wise founders of our faith laid down *their selfish lives* at the foot of the cross, and is it not through their continued prayers and

cries unto God, that we are made able to call this goodly inheritance *ours*? The *prayer* which they prayed was: "Thy will O Father not ours be done." It was an earnest prayer, so deep and so fervent, that it reached the Throne, and the angels heard and answered it.

O, the sweet and heavenly ministrations which we often realize in our seasons of devotion, when those *dear departed* ones, who have long since entered the pearly gates into the Holy City, return to us on their missions of love, laden with peace, joy and comfort! Such the world know not of; they come to us with songs of gladness such as the angels sing to cheer the heart of the weary pilgrim. Blessed spirits! come nearer and help *us* to be more angel-like; inspire us with your heavenly influence, that we may be more and more like our Divine Master. We claim to be followers of Him, who trod the wine press alone; let us see to it that *we* walk as *he* walked; that we *deny* ourselves as *he* did; of all ungodliness and every worldly lust; we shall then take "*No Backward Steps*," but

In the Master's service working,
For the Holy Spirit yearning,
There will be no backward turning
With the true Believer.

Jesus said, "I came not to do my own will, but the will of my Father who sent me." "Search the scriptures, for in them ye think ye have eternal life." I love to read the bible. We may learn much from those sacred histories, but the New Testament (to my mind) is more clear and *better* adapted to our *real needs*. "What shall it profit a man though he gain the whole world and lose his own soul? Or what shall he give in exchange for his soul?" We may have *riches*, but how often these take to themselves wings and fly away! We may have *honors* and worldly applause, but what's in a name? The world may speak words of flattery, and in this may seek to blind our eyes and lead us captive; but let us keep an eye single, that we may see the glory of God, and that our whole body may be full of light. Let us beware of false prophets, who strive to insinuate their strange doctrines. Believe them not, truth and false-

hood cannot blend. All who preach *God* and him *glorified*, *Christ* and him *crucified*, will preach *truth*. While those who advocate the doctrines of self-love, and cry aloud, "Come down from the cross (self denial) and we will believe on you," are *deceivers*, and sooner or later they will be *compelled* to "*Tear off the Mask*" of hypocrisy and appear in their true light. O may we walk worthy of our calling and abide the cleansing fire of truth, which burns brighter and clearer each day, is the fervent prayer of your aged friend, for all Zion's children from Maine to Kentucky.

It is *ours* to sing of the triumphs and glories of the higher life. *Ours* to tell the story of God's boundless love, and ours to wear the conqueror's crown, set with ten thousand stars all aglow with brightness and beauty. We are not mistaken, we *know* the Lord is on our side. We have given our little all without any selfish reserve.

The question is often asked, what would become of the world if *all* were Shakers? Were it not better that it should come to an end by men and women who seek to live pure and peaceable lives, than that the Lord should be necessitated to send judgments upon the earth to destroy a large portion of its inhabitants? The cry of famine in far off lands has reached our ears, children begging for bread and dying for the want of it. In our daily papers we read of wars and rumors of wars, while thousands are stricken down by pestilence or fall by the sword; fires and floods lay waste great cities; vessels are wrecked upon the stormy ocean; "many go down to the sea in ships," but the voyage is one fraught with perils and dangers, and instead of returning again to home and friends, they pass beyond the veil. What meaneth all this? Let us consider and be wise. How shall these plagues be stayed? Let us walk in humility and seek the mercy of God. "Blessed are the pure in heart for they shall see God. Blessed are the peacemakers for they shall be called the children of God." Purity and peace dwell together, and all wars and fightings cease in Christ's pure and peaceable kingdom. *Let us have peace.*

Now, my precious friends, I have written at some length, but I can bless every one who has a desire to be and *do good*. I am with you in the strife. This earthly life of mine is *nearly finished*, as I have already lived four score and seven years, but *my soul* is in the work. *I shall never die*. I have kept sacred my early vows of consecration to the Lord, and when my sun of life shall have set for the last time here, I shall go home to my spirit friends and dwell in that beautiful city, where never any died.

Yours in gospel love,

ANNA HURD.

87 years of age.

A VIRGIN LIFE IS NOT CONTRARY TO LAW.

DANIEL FRASER.

No. 2.

In the great book of Creation, which God has opened wide for all to see and read, there are but few facts of more importance to us, or more closely connected with our existence, than that there is a time to sow, and a time to reap. And we all know that the object of sowing is not that we may merely sow again, but that we may appropriate the greater part to our own use for higher purposes than mere propagation. Jesus read carefully his Father's book; had he not done so, he would not have been able to have opened up the nature of his own kingdom. The whole scope of Christ's teachings sustains the conclusion, that the natural world is but a figure of the spiritual. The parables are all drawn from natural objects, and from the common actions of men; every one of them is a casket containing a gem illustrative of some heavenly thing. Even the fleeting clouds, and colors of the sky he called into requisition. When the south wind blows ye say it will be warm, when the sky is red and lowering ye say there will be foul weather, and it cometh to pass; cannot ye then discern the signs of the times? "The harvest is the end of the world, the angels are the reapers, and ye are they on whom the ends of the world have come"—the end of lust, pride and

worldly ambition in the spirits of those whom the Father draws—ripens up, and whom the angels can harvest. Now what do men reap? They reap grain, grain contains the elements of muscle, bone, nerve, etc. When grain is gathered home the process of threshing begins, then comes the fan. "This fan is in his hand, and he will thoroughly purge his floor," and nothing is left but the grain—the elements of the bodies of the reapers; in short, they have been reaping something like themselves. So they "on whom the ends of the world have come"—have ripened up, to whom the religions of the world are as chaff, and the churches thereof respond not to their wants, nor answer to their aspirations after a religion that knows no guile, is as pure as the heavens, and as benign in its operation as is the spirit of the Saviour. Blessing when cursed, and doing good when evil is present; forbearing from war, hatred and strife; and where the great are only great in the service of goodness; such can the angels gather.

As the husbandman in gathering grain gathers the elements of his own body, so in the harvest of the world, the angels gather those who are like themselves—human spirits in whom the elements of angelic life are quickened, who are no longer of the world, cut off from it; as evidence thereof, they neither marry, nor are given in marriage; forming an angelic order of human society. God, the center of their affections, and in loving that which is of God in one another, they love Him.

The signs of the times are indications of coming events, and no great discernment is required to perceive that vast numbers, forming an important element in society, are ripening up to a fitness for a higher life than the world affords; and not a few will be ripened up beyond the power of procreative law, and be appropriated to the Master's use; and instead of multiplying and replenishing, they will be kings and priests unto God and the Lamb. The least of such will be greater than the greatest born of woman.

If all things having procreative life were intended to have no other use than again to multiply themselves, then the law of multi-

plication would subordinate every other law. Should such be the case, this world would be a scene of the wildest confusion; grains could not be digested, they would grow because they were made to multiply, and for no other purpose; they would sprout in the stomach, throw out leaves in the duodenum and take root elsewhere. Those who have but the one idea, that man and woman were made to multiply, and for no higher purposes, may carry out the absurdity.

In the very nature of things, the law or power to procreate must be subordinate to the not momentary, but permanent, happiness of the parties concerned, and of the race. That hereditary and moral diseases should be entailed cannot for a moment be entertained as being agreeable to the will of God, or that beings claiming to be in the least degree rational, should multiply themselves till their numbers should press so severely on the means of subsistence, as to utterly preclude a life of physical, moral and spiritual culture is absurd, and irreconcilable with common sense. The social and moral relationships of man, as well as the nature of things, teach and impress the sons and daughters of Adam, with a view of the absolute necessity of approximating to a virgin life, if they would escape misery and destitution.

In full view of these facts, is it not marvellous that when the ends of the world have come upon a few souls, and they follow Christ—are harvested from the earthly animal order of humanity into a higher sphere, no more to follow Adam, having progressed beyond his life, manners and desires, that a wide spread, groundless and perhaps hypocritical anxiety should be expressed lest the race should be run out? But when this continent is being swept of its aboriginal inhabitants by fire-water, the cruel bullet, and communicated diseases—when four millions of Irishmen die from lack of food, and as many more of British subjects in India perish in the same manner, and by the hands of the same men; when half a million of men are destroyed on the field of carnage, or pestilence carries off millions annually, there is no apprehension that the race will be run out, neither are

there corresponding efforts made to meet these stupendous causes of human suffering and destruction of life. These thoughts lead us to dwell more particularly upon

THE POPULATION QUESTION.

The continually increasing population of the earth has during the past eighty years, from time to time, arrested the attention of thinking men, Malthus, Sadler, Doubleday, Rickordo, Spencer, and lastly, Nathan Allen of Mass. The conflicting conclusions of these authors led Nathan Allen to the conclusion "that a true theory of population had not yet been reached."

Before such an array of thoughtful men, we may inquire, may not a solution of this terrible problem be found, first in humanity *approximating* to, and secondly in entering the higher — the non-generative life? Certainly it cannot be the destiny of man to be forever under the power of his animal propensities, and governing one another as lions and tigers do.

In despite of all the destructive causes, which have swept races, armies and millions of people away, the population of the earth has increased till the number is about one billion four hundred millions. Let this number be doubled geometrically but five times, and there will be more than one person to every available acre of land. In view of such a crisis, would it not be well to pause a little, and inquire whether the earth is peopled according to law, or as lust dictates? Also whether the inferior animals under the law of instinct are not a great deal nearer their Creator than is man?

In created things the higher the organism, the more of law it is subjected to. Vegetable life involves more law than the inorganic mineral, and the animal kingdom more than the vegetable world. A being capable of reasoning, capable of receiving knowledge from the past, and of transmitting it to his successors, must in the nature of things be subject to more law than are the brutes. They are subject to times and seasons, so ought man to be subject if he will be just to his offspring and to himself. In addition, he is required to yield obedience to Providential Law. Providential law is that man, being

able to judge of the past, is required to provide for the future. The farmer sows in spring so that he may reap in harvest time; he provides in summer, so [that he may not suffer in winter. So, also, he arranges before hand to raise no more stock [than he can provide for. Should he double his stock without reference to the yield of his grass lands, or to the seasons, they being variable, he would find on the approach of winter, after a scanty crop of hay, that he had only fodder enough for about one-half of his animals. And the farmers all over the country being in the same predicament, infatuated with the idea, that they must multiply and replenish the earth with animals, otherwise the great primal command would not be obeyed. Under such circumstances, the farmer has no alternative but to kill off one-half of his stock. Human beings in a like condition, stimulated by the intense selfishness generated by want, would hoard up the grain and aggravate the universal calamity. Famine, violence and pestilence would sweep the earth with the besom of destruction.

That such calamities will visit the human family is as certain, as that it unlawfully doubles itself. They will not take place all over the earth at once; but extensive districts as was lately the case in China,* will

SELECTED.

* 1877-78. North China. A telegram dated 28th January, 1878, said: "Appalling famine raging throughout four provinces of North China. Nine million people reported destitute. Children daily sold in markets for [raising means to procure] food." Total population of districts affected, 70,000,000. Mr. Fred. H. Balfour, of Shanghai, said: "The people's faces are black with hunger; they are dying by thousands upon thousands. Women and girls and boys are openly offered for sale to any chance wayfarer. When I left the country a respectable married woman could be easily bought for six dollars, and a little girl for two. In cases, however, where it was found impossible to dispose of their children, parents have been known to kill them sooner than witness their prolonged sufferings, in many instances throwing themselves afterwards down wells, or committing suicide by arsenic." The Chinese Government sent a Commissioner to investigate, who said in his report: "The roads are lined with corpses in such numbers as to distance all efforts for their interment; while women and children, starving and in rags, know not where to look for the means to keep body and soul together."

I have mentioned only 67 famines out of a total of more than 350, given by Mr. Walford. Many of those which I have passed are characterized as "awful."

feel their overwhelming power; and as the stream of population deepens and widens, one crisis will succeed another, and pestilence which always follows famine will finish the work of devastation. The sorrowing remnants enshrouded in the gloom of fearful judgments, broken down and dispirited, may learn, that the Moral as well as the Material universe is governed by law. And that our heavenly Father gives unto men, nations and races, according to their works. And that the procreative faculty must be subject to the moral government of God.

Man being a free agent, is called to co-operate with his Creator, being able to act in the whole matter as a voluntary, intelligent and accountable being—able to yield obedience to physiological law as regards himself, moral law as regards others, and divine law—the law of the higher life, when called upon to do so.

Instead of a virgin life being contrary to law, it is in perfect accord with the highest of all laws—the law of the spirit of life as it is in Christ Jesus, in whom “are hid all the treasures of wisdom,” goodness and knowledge. Even in the natural order of man’s existence, a degree of approximation towards a virgin life is an imperative necessity. For if there is no hygienic, nor moral restraint laid upon the propensities, especially the reproductive function, then lust is the law, disease, and moral infirmities will then be propagated, and more population brought forth than can be properly cared for, or made happy, as is now lamentably the case. And ultimately, such destructive culminations as have been alluded to will take place. Indeed, in the procreative order of human society itself, there is a growth towards a celibate condition of a negative kind, as is evident from the history of intellectual men and women. Fourier, in his works on society, gives prominence to this fact; and a voluminous American author (A. J. Davis), whose personal history is a special fact confirmatory of the growth of humanity towards celibate condition, says: “Down in the lower stratum of society, behold how populous. Rise higher in the scale, and the married have fewer

children. Rise still higher, and you can easily believe, that the time will come with such, when reproduction will cease, neither marrying nor giving in marriage, becoming as angels, having risen above the mission of reproduction. Only friends to truth, dare to speak the whole truth on this subject.” On this subject *we dare speak, indeed, it is our mission, to declare the whole counsel of God, as manifested in our lives, and opened in our testimony.* Man as already stated is dual in his nature—can live and have his being in the higher life. “In me (Christ) ye shall have life.” When man ascends from the lower—the procreative life, into the higher, then he is the subject of the law of the spirit of that higher life, and not only brings into subjection the propensities, but crucifies the life from whence they come; as the inferior life dies, so then he can rise with Christ—have life in himself as he had.

For further information on the foregoing important subjects I would [refer to the Publisher of the “MANIFESTO.”

HOME.

MARIA WITTHAM.

How many hallowed associations are vividly presented to my mind whenever the beautiful song “*Home, Sweet Home*” is pathetically sung in my hearing; and it not only brings up the past, but the impression stands out in clear, bright and effulgent rays: What a home I have in Zion; secure from those trials and temptations that I was wont to experience not many years since; and language of mine can but feebly portray the thankfulness that swells my heart for the privilege to be numbered with the faithful in my *Shaker Home*. Here I can be preparing for that state which qualifies me to enjoy that eternity to which I am hastening. I desire to appreciate every privilege I am made partaker of. “In my Father’s house there are many mansions;” therefore, we can but anticipate a home where kindred spirits will enjoy a hereafter, wherein the home circles formed here will be greatly enlarged. Whatever we may believe that our Heaven or that home may be, it is a

spiritual belief that shapes itself according to our life; a power to grasp and conceive that which is only born of spirit which we may adopt. No revelator can reveal anything to us until we are endowed with a spiritual power to comprehend it. Therefore, Jesus reserved what he might have said until those that heard him should become exercised in the three eternities, Faith, Hope and Love. With the assistance of that Divine being whose love knows no bounds, we are preparing ourselves to enjoy that Home "not made with hands, eternal in the Heavens."

Enfield, Conn.

THE SPRING OF LIFE.

HORTENSE G. HOOSER.

Blessed season! spring is coming—
See the shrubs and flowers all blooming,
Bees and insects sweetly humming,

Welcome to the pleasant May.
All the trees and forests showing,
Nature in her beauties growing;
Streams and rivulets merrily flowing,
Down and onward to the sea.

Youth, the spring-time of the human,
Bud and flower of man and woman,
With the seasons are forthcoming,

As the hoary heads decay.
Youth matured soon take their station,
Guide the helm in every nation,
Bone and Sinew of creation,
But *they* quickly pass away.

The son of course succeeds the Father,
The daughter too, survives the Mother,
And so races the wide world over,

Rise, flourish and decay.
This is the law throughout creation,
With animals and vegetation;
With individuals and with nations
They rise, flourish and decay.

O'er the broad land wealth is abounding,
Food in the valleys, on the mountains,
Thro' the air and 'mid the fountains,

Life sustaining gifts we share.
Let all intelligence and nature,
Adore their God, the great Creator,
Who thus provides for every creature,
Whether in water, earth or air.

When mother earth receives her children,
Back to the dust whence they were given,
The spirit reascends to heaven—

To regions where there's no decay.
Celestial bands of shining hosts,
Give welcome, when they've safely crossed
The stream of time, whose waves have tossed
Them on the shores of endless day.

Pleasant Hill, Ky.

CELIBACY OR VIRGINITY, WHICH?

ELIJAH MYRICK.

Man is a series of ascending developments, and every standard of assumed finality is swept away by the increasing light which ever shines on the pathway of progress.

God gives to each and every one,
A lengthening chain from causes spun.
And link by link we do obtain,
The knowledge of our Godly chain;
As onward we advancing go.

These links will tell how much we know
— how much the virgin life links us to the divine.

A person may be a celibate in the full significance of the word, and yet lack the essentials of a virgin character. A celibate may be gross, natural, earthly, unspiritual, or living a life of "single blessedness" on the earth plane, blameless, "Good as other people."

Virgins are those of whom Jesus said, "If I be lifted up (from the earth plane), I will draw all men unto me" — unto the virgin, the divine life. Thus introduced into the realm of the heavenly, we experience these higher spiritual joys which the earthly man (celibates included), can never realize. The pleasures of nature become sinful to those born into the new, divine life; to be confessed and shaken off as an incubus which the new fledged spirit cannot carry.

Entering this supernal domain, the spiritual affections dominate in a superior relation of fathers and mothers, brothers and sisters — offspring born into the new and living way, such as Jesus recognized as his relation.

To stop short of this — to be a celibate merely — is abnormal; neither natural nor spiritual.

Virginity must be the central idea around which cluster the divine graces; unalloyed by the lusts of our lower natures, selfish aims, and unworthy ambitions.

To think by confessing our sins, restraining our lower passions and appetites, and directing our course by the polar star of complete purity, while by undignified manners and absence of humility, we challenge

the graces which adorn the higher life, we are qualified for heaven, is a delusive error.

It is as a garden well fenced, without fruit or flowers. A house without paint, as inward adorning. A sentiment, without the charm of music.

The prime essentials to a harmonious household are confidence, respect, affection, and that charity which is kind after long forbearance. These, when well cultivated and trained to duty, form a lasting friendship. Christianity, though rough hewn were its pioneers, is not a foe to courteous deportment. Refinement flowers in kind words and acts. It is the perfume of the virgin life.

Harvard, Mass.

THEOLOGY.

PRENTISSIANA.

Every age, every race, every nation, every individual, must have a Theology. It is an inherent right.

The Theology will accord with the mental expansion and the elevation from the animal—the earthly—to the Angelic—the Heavenly.

As we climb the ascending grade, we make the sublime discovery that the universe, through every gradation, from the *Cherubim*—masculine—and *Seraphim*—feminine—Angels of the most advanced heavens to which we can stretch our spiritual vision—all the way down through man, animal, vegetable, mineral—all proclaim the Holy Eternal Parentage—Father and Mother the vitalizing centers of all vitality.

When, by indomitable, persevering self-discipline, we achieve full emancipation from all lower law influences, the Divine Afflatus from the Eternal throne thrills every fiber of our being—the morning stars sing together and the daughters and sons of God shout Amen! Hallelujah!

No trait of character is more valuable than the possession of a good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstrations; patience and forbearance are the sentiments within.

Correspondence.

SONYEA, April 4, 1880.

MY DEAR ALBERT—The editorial remark in the April MANIFESTO that the number "will be found full of grand articles from talented contributors" is true. But among them all I assign the first place to "Fruits of the Harvest," by O. C. Hampton. Here there is no "beating about the bush," the fittest arrow is chosen from the quiver, and sent direct to the center of the target. The question—What is the gospel of Christ? is answered by a living witness in a manner that shows the priceless value of that gospel. It tallies completely with the old experiences that were published years ago. How much better is this than all the theories that theological argument has ever presented? I don't know but theoretical speculations may be of value to some minds, but the presentation of absolute truth gained by experience seems to me a thousand fold better. But I did not commence this brief epistle for the purpose of opposing theories, but to express my high appreciation of Bro. Oliver's article, and to express the hope that other similar ones will see the light through the same monthly medium of light, love and wisdom. I congratulate you, dear Albert, on having so many valuable contributors as you have, whose articles show that the "glory of the Lord has arisen."

We are all in fair health at the present time. Eld. Lydia is constantly improving, and will probably gain full strength as warm weather advances.

As ever, in love,

WM. H. BUSSELL.

We cannot reach men's hearts till we can reach their ears. When Jesus uttered that wonderful cry: "If any man thirst, let him come unto me and drink," it was not in the presence of the few that believed in him, but in the great Jewish temple, and on the greatest day of the feast, when the largest concourse was assembled. We also should seek to get the attention of all the people we can. They will not come to us; therefore we must go to them. If we cannot reach them in one way, we should try another, and another.

Editorial.

THE LIVING ISSUES.

"Putting on Christ" in our daily walk and conversations is Christianity indeed. The day is past, when the simple profession of faith in Christ could be relied upon as the insignia of a genuine Christian. "By their works shall they be known," is now the reasonable and growing demand of the majority of the churches; realizing that there may be much *dead* faith in a great deal of humanity. "Is he a Christian?" is not now answered by naming the denominational church of which he is a communicant; but the answer is determined, yea or nay, from the intentions and actions of his life. "Joining the church" is well indeed; and the reasonable intent of such a junction is indicative of a resolution to "put on more of the Christ" life. If the degree of one's Christianity is denoted by the measure of Christ put on in individual life, then he or she is a full Christian only who puts on the whole Christ in their lives, discarding all selfish tendencies, which will not bear a resemblance to the life of Jesus, the Christ. The issues in the Christian strife with human, unregenerate selfishness are *living ones* — affecting our human lives down deep to their very cores. All the trials of the goodly saint Jesus were based upon his superior Christian faith, and the question whether or not he should obey that progressive faith unto greater righteousness, or live to please himself. It was often a *living issue* with him — live, under the self-denying restraints of the angelic life, or live as

other good Jews lived, very selfishly, compared with Christly directions. We know the result in the case of Jesus. We may know the results in *our* individual experiences. "How much of a Christian is he? Is she?" can only be satisfactorily answered by a comparison or contrast with the amount of denial to human selfishness engaged in, and the amount of Christ put on, *and lived*. Let Christian faith have its proper place and appreciation; for this prompts us to live more like Christ, and the true, living issue of that faith teaches us all, that we are as far or as near being the followers of Christ — Christians — as we live as Jesus, the Christ lived. Enter we our closets, friends; there let us meet the Christ, face to face with our daily lives; viewing in him those excellences which are so exalted and adorable to our better and best religious inspirations. See, then and there our inclinations to cling to the earthly, while those of Christ are resurrected to the heavenly. View in that countenance, radiant with all the active, Christian virtues, *the virgin purity of the master; the nonresisting, unretaliating peaceful exemplar; the broad, impartial, unsectarian affection for his human relations*, regardless of race, color, sex or condition! And let us draw the grandest inference of what our lives should be as Christians, by comparison or contrast of our lives now, with *the worldly unspottedness of his every lineament*. Faith we may have in abundance that Jesus was very good; his life was very Christian and best, and that as his was, *so we wish our lives were*; yet, unless we rise to the realization of the grand sequel of hav-

ing our faith and lives agree, we cannot have even the appearance of a genuine Christian about us. Simple, even to the children, is the truly Christian life, for it is living as Christ lived — only this and nothing less nor more. Will not the people see this? Will not the Churches whose doctrines are made by the people “cry aloud” of this simple truth, this evident Christianity, and “spare not” the sword of the spirit in its excoriations and executions upon selfish, worldly loves and lusts? There is no power on earth nor in heaven that will compel us to be Christians — angelic men and women on earth — but let us not longer close our eyes in willing blindness, hiding the simple, living issue, that to be a Christian truly, is to live as unworldly as Jesus lived. Better admit we *cannot, will not* live so; better ask “to be excused” from all the abnegations which Christ demands of his followers; but let our superior humanity also add its voice in aid of the spread of truth; and while knowing how Christ lived, how his immediate and faithful followers lived, admit, frankly, that thus living, is only Christianity proper, then listen if we choose and can, with imperturbed feelings, to that indignant, scathing rebuke of the Spirit: “*Why call ye me Lord, and do not the things that I say?*” ☆

EDITORIAL NOTES.

JUSTICE TO THE COOK.

The Rev. Joseph Cook, we think, has demonstrated to the world to what unusual depths and heights the human mind can range in reasoning. We know of none whom we can name, so

capable of entering so far, and dwelling so long, upon the deepest and almost incomprehensible philosophies pertaining to the religious elements of humanity. Yet while we know this reverend friend has seemingly forgotten *how simple was the Christian exemplar's life, and that this life was and is Christianity*; and while we feared he was unconsciously bigoted, we lately behold an unexpected nobleness of his nature, in his willingness to investigate, even after his condemnation of the subject of *Spiritualism*, and in attempting to be just, setting all of his contracted admirers aghast by delivering the following depths of “ifs”:

“If both evil and good spirits are around us in modern times, we can understand why they were directed of old to believe not every spirit, but to try the spirits, and to regard not those who have familiar spirits.

“If evil spirits may now move the tongues of speaking psychics, we can understand how it was that the serpent said unto the woman, ‘Thou shalt not surely die!’

“If there is modern experience of seeing and even of photographing spirits, we can understand how it was that the eyes of a young man were once opened so that he saw a mountain full of horses of fire and chariots of fire round about Elisha.

“If the hand of the psychic Home burned not in the fire, we can understand how three men once came out of a furnace; nor was a hair of their heads injured, nor the smell of fire on their garments.

“If hands appear among modern psychical phenomena, we can understand how it was that the fingers of a man's hand wrote on the walls of Belshazzar's palace, ‘*Mene, Mene, Tekel, Upharsin.*’

“If levitation has indeed occurred in modern times, we can understand how Peter was found not, for he was at Azotus, and how one of old walked on the sea.

“If matter can pass through matter, we can understand how One who was raised again

passed through the doors that were shut, and was present with his disciples when they were in an inner room.

"If there have been faces which have shone in modern times so as to produce a shadow against the light, we can understand what was meant when it was written that when thine eye is single thy whole body is full of light, and when it was written also that Moses' face shone, and that angels have appeared with faces like lightning, and that one who was transfigured was like the sun when he shineth in his strength.

"If the followers of Edward Irving and others in modern times have spoken with foreign tongues, then we can understand how at Pentecost every man heard from the apostles the tongue in which he was born.

"If prayers are in modern times besought by spirits in a purgatorial state in the next life, we can understand what was meant by preaching to spirits in prison.

"If bad spirits are near us in modern times, we can understand how it is that we wrestle not with flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against wicked spirits in heavenly places."

"EXAMPLER" — "REDEEMER."

A dear friend of ours, a Rev. D. D. neighbor, recently sent us an affectionate note in which this remarkable passage occurs: "You see Jesus, the exemplar, may you come to know Jesus Christ, the Redeemer!" Well, friends, are we not really on the right road to this knowledge? It is, however, an indisputable fact, that the sectarian world, too generally, has overlooked the necessary gradations unto the Christian Redemption; and most assuredly fails to see that the redemption of the Christ is attainable only, through following the life example of him who became Christ, *by reason of his excellent life*. The Revelator saw a multitude of "*the redeemed*;" and

they were "*Virgins*," as was Jesus; "*undefiled*" with lusts; "who had come up out of great tribulations, and had *washed their robes*, making them white, *in the life of the Lamb*" — Christ. We cannot think it an open question: "Can we be redeemed without following the example of Jesus Christ?" We believe this question is closed by the answer: We must live like the Christ before we can know of his redemptions. Is not this true?

THANKS, FRIENDS!

Every one will be or ought to be pleased to know that some kind friends are responding to the request for some simple aid in the wider circulation of THE MANIFESTO. Thanks for such friends, and may they increase. For *one dollar*, we will circulate one hundred copies to new readers. One such writes us from Florida, thus glowingly: "I have just received your MANIFESTO; it must be God sent it; I never saw such a paper before!" etc. Who would be more philanthropic than usual, and lend us the aid?

KINDLY NOTICE.

The editor of THE MANIFESTO, appreciating the kind invitations to deliver addresses in Albany and Auburn, N.Y., Worcester, Mass., and Philadelphia, Pa., is under the necessity of declining, on account of increasing duties and burdens at home. We must be excused. ☆

"True religion is simply following Christ. The more closely our modern churches conform their standards of doctrine to this brief, vital core truth, the more orthodox they will become, and the less will they be rent into factions and distracted with schism."

Society Record.

"OVER THE CRYSTAL SEA."

At Mt. Lebanon, N. Y., March 14, ROBY BENNETT, aged 83 years.

Also, March 29, LEAH TAYLOR, aged 72 years.

At Alfred, Me., March 20, SARAH CARNEY, aged 87 years.

At W. Pittsfield, Mass., March 27, CATHARINE M. WARNER, aged 37 years.

At Shirley, Mass., March 28, Eldress LUCRETIA M. GODFREY, aged 72 years.

"A true mother in our Israel; and a great loss to those of us left behind."

At Shakers, N. Y., March 25, JOS. CHAPMAN BUCKINGHAM, aged 83 years.

The deceased was the oldest of a large and prominent family at this place. On attaining his majority he came, in the full flush of his young manhood and joined the Society. He was the means of gathering to our people both his parents with four other brothers and sisters, all of whom are greatly prized for their past trustworthiness, and their now sprightly silvery years. The day the deceased departed he was as lively as a boy

RECEIVED:

From A. Perkins, \$11.00.

From Otis Sawyer, \$10.00.

The Children's Grotto.

LET GIRLS LEARN.

To be pure in mind and heart.

To be modest in demeanor.

To be helpful at home.

To be followers of Christ.

And then there are less vital things that they should learn; as

To sew neatly.

To do simple cooking.

To buy with economy.

To dress with taste.

To read aloud well.

There are many other useful and ornamental accomplishments within the reach of most girls, but those which we have given are indispensable.— *Our Monthly.*

A BIT OF A SERMON.

Whatso'er you find to do,
Do it, boys, with all your might!
Never be a *little* true;

Or a *little* in the right.

Trifles even

Lead to heaven,

Trifles make the life of man;

So in all things,

Great or small things,

Be as thorough as you can.

Let no speck their surface dim —

Spotless truth and honor bright!

I'd not give a fig for him

Who says *any* lie is white!

He who falters,

Twists or alters

Little atoms when we speak,

May deceive me,

But believe me,

To *himself* he is a sneak!

Help the weak if you are strong,

Love the old if you are young;

Own a fault if you are wrong,

If you're angry, hold your tongue,

In each duty

Lies a beauty,

If your eyes you do not shut,

Just as surely

And securely

As a kernel in a nut!

Love with all your heart and soul,

Love with eye and ear and touch;

That's the moral of the whole.

You can never love too much!

'Tis the glory

Of the story

In our babyhood begun;

Our hearts without it,

(Never doubt it),

Are as worlds without a sun!

If you think a word will please,

Say it, if it is but true,

Words may give delight with ease,

When no act is asked from you.

Words may often

Soothe and soften,

Gild a joy or heal a pain;

They are treasures

Yielding pleasures

It is wicked to retain!

Whatsoe'er you find to do,

Do it then with all your might;

Let your prayers be strong and true —

Prayer, my lads, will keep you right,

Pray in all things,

Great and small things,

Like a Christian gentleman;

And forever,

Now or never,

Be as thorough as you can.

— *Good Words for the Young.*

OUR DAILY RECKONING.

If you sit down at set of sun
 And count the acts that you have done,
 And counting, find
 One self-denying act, one word
 That eased the heart of him who heard ;
 One glance, most kind,
 That fell like sunshine where it went,
 Then you may count *that* day well spent.
 But, if through all the livelong day
 You've cheered no heart by yea or nay ;
 If, through it all,
 You've nothing done, that you can trace,
 That brought the sunshine to one face ;
 No act, most small,
 That helped some soul, and nothing cost,
 Then count *that* day as *worse* than lost !

— *The Young Reaper.*

"How did you come to know her?" asked a mother of her little girl, as she saw her bidding good-bye to a poorly-dressed child at the church door. "Why, you see, mamma, she came into our Sunday school all alone, and I made a place for her on my seat, and I smiled and she smiled, and then we were acquainted," was the pleasant answer.

"Will the angels come down for me with a chariot and horses when I die," asked a little boy of his Sunday school teacher. "I guess so, if you are a real good boy," said the teacher. The little fellow's eyes sparkled with anticipation as he eagerly exclaimed: "And, oh! do you think they'll let me sit on the front seat and drive?"

"Ma," said an inquisitive little girl, "will rich and poor people live together when they go up to heaven?" "Yes, my dear, they will all be alike there." "Then, ma, why don't rich and poor Christians associate together here?"

The little boy who asked the Lord, in prayer, to make him better so that he would not get angry any more, and added, "Lord, make ma's temper better, too," taught his mother a lesson she should never forget.

What we are now, and are daily striving to be, in the better land we shall be, and eternally strive for a greater likeness to him who is our resurrection and life.

Agricultural.

VISIT TO AND OBSERVATIONS UPON A FORTY ACRE FRUIT FARM.

[Our very observing and talented brother, Daniel Fraser, has been taking notes as stated above, and he writes us some very worthy considerations.—ED.]

First. Raspberries, (black and red) the rows of which are seven feet apart, and about three feet apart in the rows. A leading feature in their culture is, that the canes when about two feet six inches high are pinched. The results are, side shoots are thrown out, increasing the bearing wood, and improving the fruit. The canes being low, winter better, and are not so liable as long canes are to be lashed about with the winds. Only two canes are allowed to a hill.

A plantation when the old canes are removed has a fine appearance; each cane with its branches is like a little tree, several acres together have quite a pleasing effect. When the side shoots get too long they are cut to the right length.

The old canes are removed to a heap, *not to be burnt*, but to decompose, and then applied to young plantations. Such a heap, composed of earth and sods, and brush, and on the top a layer of wood ashes, and a layer of lime, and exposed to gentle rains so as to saturate the heap, becomes a chemical laboratory, wherein the nitrogen of the atmosphere is detached from the air, forming the nitrate of potash, the most valuable of all manurial salts.

Berry culture can never be a permanent success without a system of rotation. The black raspberry may be renewed every six years, the red, eight; the blackberry, every ten years; strawberries, every two years; if grown in hills and well cared for, they will run well for several years.

One of the best dressings for fruits of all kinds is wood ashes, two bushels; lime, two bushels; salt, two bushels; in all six bushels per acre. If the land is rich in potash and lime, salt and plaster will be good.

On laying out a raspberry plantation, plant so as to be able to cultivate both ways, and every four rods leave narrow roads to facilitate the removal of fruit and brush.

On this berry farm, the strawberries are renewed every two years; planted in the spring one foot apart in the rows. Spaces are left so that the fruit can be picked without stepping on the plants, and to admit of cultivation. After the first fruit crop is gathered the cultivator is run through the spaces, and then the whole bed is harrowed, leaving the land loose and smooth for the runners to root in, thus furnishing plants for new plantations. Seventy bushels of strawberries were picked on this place one day. Of raspberries, in the fall of the season, a greater number of bushels is daily shipped.

Berries in some degree create their own market, the fruit is mostly sold within twenty miles of the place. (Berlin, Rens. Co., N. Y.) Small fruits enter increasingly into the diet of the people, and inasmuch as they supersede the use of butter and meat in warm weather, all the better. Butter is hard on the liver, and yields but little support to the muscular and nervous tissues.

In addition to the great quantities of fresh fruits consumed, to a considerable extent they are also preserved. The single article of red raspberry jam consumed within fifteen miles of Boston amounts annually (according to the New England Grocer) to five hundred tons. The dried fruit is bought by the manufacturers at eighty-four cents a pound.

The blackberry succeeds the red raspberry, and connects with early apples and pears. The Wachusett blackberry in this locality completes the list of fruits. It embodies more good qualities than any other blackberry we know of, it bears abundantly, berries of good size, and of good quality. The canes are remarkably free from thorns, and being early, the fruit has brought even in panic times in the Boston market, thirty-three cents a quart.

The Wachusett was presented to the public by the Shakers at Shirley, Mass., by Leander Persons.

THINGS I HAVE NOTICED.—I have noticed that there are farmers who are afraid to trust their farms, and their farms show it.

I have noticed that there are farmers who feed their mowings spring and fall, and

usually a considerable portion of their barn room can be rented.

I have noticed that some farmers plant no corn, saying they can buy it cheaper than they can raise it, and have seen the cattle look as though they had waited a long time for their owners to raise money to buy the corn.

I have noticed that some farmers' horses have a habit of stopping at every liquor saloon they have come to. I have noticed also that the horse and driver resemble each other in this respect; each wears a staring coat.

I have noticed that the man who can manage his own and his neighbor's business successfully is the coming man. At any rate he has not arrived yet.

I have noticed that some farmers swear with their tongues, and some with their milking stools. The cows prefer the former style, but the devil don't care which.

I have noticed that poor fences make unruly stock and bad neighbors.

I have noticed that if a team gets "set," it is better economy to take a part of the load from the wagon than to take a part of the flesh from the horses.

I have noticed that it is a good plan to take notice of the good and the bad, so that we may follow what is good and shun that which is bad.—J. C. N. in *Record and Farmer*.

We call special attention to the following, as giving a hint to all productive interests, to prepare an accurate report in due time.—*Ed.*

PRODUCTION OF AGRICULTURE IN THE CENSUS.

The agriculture schedule annexed to the act of 1850, which is also made part of the act of March 3, 1879, providing for the tenth census, requires a report of the chief productions of agriculture "during the year ended June 1."

Now, there is no distinct agricultural year which ends on the 1st of June, and there is reason to believe that the statistics of agriculture from 1850 to 1870, in regard to many of the principal products, em-

braced portions of two different crops, inasmuch as the enumeration was protracted through three, four, and even five months.

By the act approved March 3, 1879, it is provided that the tenth census shall be taken and completed during the month of June, 1880. This provision greatly reduces the liability to error which has been noted.

As the enumeration commences on the 1st of June and closes on or before the 30th, all the crops which are gathered once a year will fall pretty clearly on one side or the other of the dividing line.

Thus the cotton crop reported in the census will be that of 1879, gathered in the fall of that year; while the wool clip or "wool crop" will be that of the spring of 1880—except in portions of California and Texas, where both a fall and a spring clip are secured.

For certain of the productions of agriculture, however, there is no harvest, in the usual sense of that term; but the product is gathered week by week, or day by day, as it matures—milk, butter, cheese, meat, fall into this class.

In view of the requirements of the law, and of the great importance of accurate statistical information relative to agriculture, it is deemed to be highly desirable that farmers should prepare themselves in advance to give the information with promptness and accuracy. It is urgently recommended, therefore, that agricultural journals and officers of agricultural societies and clubs give publicity to this announcement, and that all persons engaged in agricultural pursuits, who shall receive this circular, or shall see it in public prints, make notes from time to time of the quantities and values of their several crops gathered, and the number of acres of land planted, in order that their statements, when made to the enumerators, may be of the highest possible value.

To remove any doubts that may arise concerning the crops to be returned in the census, the following table presents the several crops specifically mentioned in the agricultural schedule, arranged accordingly as they fall into the calendar year 1879, or that of 1880, or are to be returned for the twelve

months beginning June 1, 1879, and closing May 31, 1880:

PRODUCTIONS OF AGRICULTURE DURING THE
YEAR ENDED JUNE 1, '80.

I. Of the crop of the calendar year 1879.

Wheat—acres; bushels. Corn—acres; bushels. Rye—acres; bushels. Oats—acres; bushels. Barley—acres; bushels. Buckwheat—acres; bushels. Peas and beans—bushels. Rice—acres; pounds. Tobacco—acres; pounds. Cotton—acres; bales. Potatoes—acres; bushels. Orchards—acres; value of products, dollars. Vineyards—acres; value of products, dollars. Small fruits—acres; value of products, dollars. Hay—acres; tons. Clover-seed—bushels. Grass-seed—bushels. Hops—acres; pounds. Hemp—acres; tons. Flax—acres; pounds. Flax-seed—bushels. Bees—number of hives, pounds of wax; pounds of honey. Sugarcane—acres; hogheads of sugar; gallons of molasses. Sorghum—acres; pounds of sugar; gallons of molasses.

II. Of the crop of the calendar year 1880.

Wool—number of fleeces; pounds. Maple sugar—pounds. Maple molasses—gallons.

III. Of the yield of the twelve months, June 1, 1879, to May 31, 1880.

Butter—pounds. Cheese—pounds. Milk sold—gallons. Value of animals slaughtered—dollars. Market gardens—acres; value of products, dollars. Value of forest products, dollars. Value of home manufactures, dollars.

FRANCIS A. WALKER,

Supt. of Census.

SIXTY LBS. CARRIED 1,000 MILES FOR SIX CENTS.—Any farmer who has raised wheat knows how heavy a bushel of wheat feels, after he has carried it half a mile or so. We have found it a full day's work with a good span of horses, to take 30 to 40 bushels 14 miles to market, and return with an empty wagon. How would it be if we had no railroads or canals, to transport to the sea-board shipping markets the immense grain products of the west and northwest? During July of this year, the average rate paid for carrying wheat all the way from Chicago to New York, by the lakes

(1.7c.) and canal (4.3c.) was only six cents per bushel of 60 lbs., and for a bushel of corn, 56 lbs., 5 1-3 cents! The distance by this route is some 1,500 miles. The railroads, to compete with the water routes, have had to carry grain at about [the same rates, and the shortest distance by railroad is nearly 1,000 miles. Allowing a team and driver only \$4 a day for wages, feed, and other traveling expenses, carrying 40 bushels, and going 33 1-3 miles each day, the expense would be \$3 per bushel, providing that the team got loading enough homeward, to pay expenses and wages back. So, at the best, it would cost *fifty times* as much to carry grain to market by wagon as it does by railroad. The same reckoning applies, in a lesser degree, to shorter distances. Shall we tear up the railway tracks, or abuse the owners, who do not receive 4 per cent on the average] for the money invested? Ought we not rather to have a good deal of sympathy with the original builders of these roads, a large number of whom never got any thing for the money expended — either for the principal or the interest? Not a very profitable business certainly.— *American Agriculturist*.

Home Topics.

"LET ME HELP YOU TO BRAINS!"—In relation to a new system of curing diseases by suitable variation in foods, which is attracting considerable attention and praise, the Rev. Henry Ward Beecher wittily says: "For thousands of years men have eaten without a scientific motive, without rational appreciation of the relations of foods to bone, muscle, nerve, and so on. The whole motives lay in the mouth. Men ate because it tasted good, but by-and-by we shall have bone-building, fat-producing, nerve-replenishing and muscle-forming dishes. The host, instead of asking guests to take beef or pudding, will say to a lean or cadaverous visitor, 'Let me fill up your tissue,' or 'my dear sir, your bones are brittle, allow me to pass this compound; better bones were never made than this produces.' To some exigent a scholar, thin and nervous, the jolly

host will say, 'My dear fellow let me help you to brains. What do you affect? This dish runs strongly to poetry; or, is it philosophy? Why, sir, philosophy is only food etherealized!'" Reverend joking apart, it is not incredible that a great scientific advance may be made in this direction, and the day may come when food will be so nicely adjusted to the human wants that disease will be, in a measure, controlled, and the highest physical satisfaction come to be enjoyed.

DUTCH ROLLS.—There used to be a steam packet that went out of Amsterdam that gave first-class feeding to her passengers, and once I mixed up with the Dutch cook, as I was a Swede, and got this receipt from him for his rolls, which were very good and light, and I have made them since with brilliant success: Sift three quarts of flour; break three eggs into a pint of cold milk, in which put a teaspoonful of yeast and stir up; cut a spoonful of butter up fine and work it into your flour; mix the milk and eggs and yeast with the flour; knead thoroughly. Make into rolls, butter the pan, and stand by the stove to rise. Bake in a quick oven.

FRIED OYSTERS.—Get the largest and finest oysters, rinse them in clear water, and dry them quite dry in a cloth. Beat up the yolks of two eggs, and thin with half a gill of milk. Dip each oyster separately into the egg and milk, and then into very finely powdered cracker-crumbs. Let them lie an hour, and dip them in the egg and cracker again, and then fry them in plenty of melted butter, which must be so hot that it will brown them at once. They must be turned over in the boiling fat, and the whole operation must not take over five minutes.

GRAFTING-WAX may be made by melting together four pounds of common resin, two pounds of beeswax, and one pound of tallow. If to be used in the orchard in cool weather, add a quarter of a pound or more tallow, or a little raw linseed oil.

IN some places rats have become a great pest in farmhouses and barns. Copperas is the dread of rats. In every crevice or every hole where a rat treads, scatter the grains of copperas, and the result is a stampede of rats and mice.

[A Turkish Legend.]

THE VISION OF EMIR ABDLOU,
OR
IN UNION ALONE ARE WE CONQUERORS.

GRANVILLE T. SPROAT.

Among all the Caliphs of the East there was no one more beloved than Emir Abdoul, the venerable Caliph of Damascus.(1) He was a lineal descendant of the family of the Prophet, and was known throughout all the East as the "wise and good Caliph." Whenever he appeared in the streets of Damascus the old men stood still at his approach, and put their fingers to their lips; and the young men bowed themselves three times to the earth, and stretched forth their hands to touch the hem of his mantle, on which were inscribed verses from the Koran, written by Allah, the Great, and the Good.

About the middle of the month Sivan, the Caliph summoned into his presence the four captains who had charge of his faithful band of followers, and said unto them, "Make ready and prepare on the morrow to go with me on a pilgrimage to the Holy City, and to the Mosque of St. Omar — for whom Allah be praised. I long to gaze once more on the Sacred Stone, and the prints of the Prophet's footsteps, and the fingers of the Angel Gabriel impressed on the solid rock.(2) Let the Koran—the Book of the holy Prophet — be placed before me on the camel on which I shall ride — that I may gather gems from its golden treasure, on my way to the Holy City.(3)

So, on the morrow, the whole company assembled before the palace of the Caliph, and with them their beasts of burden — elephants, and camels, and dromedaries, loaded with the fruits of the East — dates, and figs, and pomegranates; and bottles of the sweet wine of Lebanon;(4) with rich presents of gold and silver for the adornment of the walls and roof of the beautiful Mosque of St. Omar, at Jerusalem.

With many prayers and invocations to Allah they started on their journey. They traveled all day over the beautiful plains of Damascus, called by the Persians "one of the four Paradises of the East."(5) Groves

and gardens were like those of Eden; and crystal fountains sparkled on every side. They crossed the "Plain of Roses" where Allah first planted the beautiful *damask* rose. At night they made their encampment under the shadow of Mt. Hermon. There the good Caliph pitched his tent, and called on all the Faithful to worship. He read to them, standing in the door of his tent, from the Koran, words of wisdom uttered by the Prophet, and the story of Adam and the first Eden.(6) Then they all knelt with their faces toward the Holy City, and repeated the closing words of the *Muezzin*, calling on all the Faithful to prayer.(7)

The next morning they started on their journey, and soon reached the sultry plains of Petrea, in Palestine. After traveling all day over those parched and burning plains, they rested at night under the shade of the palm trees, by the well—Ozoff. Here the Caliph again pitched his tent, and they gave their beasts of burden drink from the cool waters of the well.(8) A repast was spread under the palm trees, consisting of dates, and figs, and honey from the valley of the Jordan, and, for bread, the sweet wafer cakes of Palestine.(9)

Early the next morning two messengers were sent out on swift dromedaries to prepare the way for the company, when they should travel the mountain passes of Lebanon.(10) Toward evening the messengers returned with these words: "A rock heavy and massive has fallen from the hoary summit of Lebanon,(11) crushing the cedars in its way, and has buried itself deeply in the valley below; so that none can pass over it on their way to the Mosque of St. Omar and the Holy City."

Then arose Emir Abdoul, the Wise, and called for the four captains of the company, and said to them, "Arise, take with you the elephants, the camels and the dromedaries, and take ropes of camel's hair, very strong, and hasten to remove the rock from the mountain-pass of Lebanon, that the Faithful may pass over." So these men arose, and with them went a large company to remove the rock; but the Caliph remained under the palm trees, by the well—Ozoff.

On the second day a messenger returned to the Caliph, and bowed himself before him, and said with many tears, and much trembling, "Oh, son of the Prophet of the Highest! It is with shame and confusion of face I come before thee, to bring the tidings of evil this day!—in vain, with our elephants, our camels, and our dromedaries have we strove to remove the rock that blocks the way to the Holy City. It stands firm as the cedars of Lebanon, and strong as the hills that surround the city of the Faithful. It is as if Azazel, the Angel of Death, or hosts of darkly veiled, head-covered spirits whom the Prophet cursed, (12) had arisen from the cavern with seven gates, (13) and were brooding over the stone, and crushing it to the earth. Surely, the wrath of Allah, the Terrible, is kindled against his children! In vain they cry, "Allah! Hu!" and beat their breasts before him! He does not regard their prayers, or listen to their cries! No longer does the Prophet of the Holiest intercede for us; or come to our help with a whole escort of angels, and horses and chariots of fire, as in the former days. He turns away from us with scorn! The impious Gallilean rejoices, (13) The hosts of the aliens triumph! Oh, Allah! Hu! Allah! Hu!—to whom shall we fly for help if Allah forsakes us! (14)

That night Emir Abdoul went to his couch weary and broken in spirit, and his sleep departed from him; and about midnight the curtains of his tent shook and trembled, and a light, like the brightness of the sun, shone around him, and the mighty angel Gabriel stood before him. Emir Abdoul covered his face with his hands, and bowed himself three times on his couch. And the angel said to him, "Son of the Prophet of the Holiest, Allah the All Wise hath sent me to thee with these words:

"There is evil lurking in the hearts of the four captains—the captain of the leaders, the captain of the march, the captain of the rest, and the captain of food for pilgrims. They do not work together as one man. Two of them are pulling toward Jerusalem, and two toward Damascus. Each one is seeking his own honor, and loves the praise of men. Send, therefore, for them,

and let them come and confess their sin before thee, and humble themselves in spirit, and seek the protection of Allah; so shall he send them help to remove the rock from the valley of Elon, in Lebanon."

So, in the morning, Emir Abdoul sent a messenger to those four captains of the band, and they came and bowed themselves before him, and he spake to them all the words that the angel had uttered. And these men humbled themselves before the Caliph, and confessed their faults, and arose and embraced each other; and the Caliph stood by, and with many tears gave thanks to Allah for the love that was in them; and he laid his hands upon them and blessed them with the blessing of the Prophet—the father of the Faithful.

On the morrow he said to them, "Depart in peace; for now I know that Allah will be with you, and you will be able to move the rock out of the way of the pilgrims."

So these men departed, rejoicing, on their journey, and with one heart put their hands to the rock, and lo! it moved; for the angel Gabriel with a host of strong and loving spirits took hold of the rock, and removed it out of the way, for the Faithful to pass over.

Then Emir Abdoul, when he came to the place, and saw what had been done, gave thanks to Allah, and all the people with him; and he had written over the door of his tent in letters of gold, so that all who were with him might read, these words: (15)

"Blessed be Allah! who has not left himself without a witness among the Faithful; and who unites the hearts of his children, as many drops of water mingle into one."

And above it, as on a scroll, was written in letters of flaming light:

"IN UNION ALONE ARE WE CONQUERORS."

(1) Caliph. A successor or representative of Mahommed.

(2) "The Sacred Stone," says the Moslem Tradition, "was dropped by Allah out of heaven, to mark the spot where the Mosque of St. Omar should stand. At the time of the flight of the persecuted seers from Jerusalem, it rose from its bed, like a thing of life, to follow after them. But the strong angel Gabriel seized it with his right hand, and left the prints of his fingers on

the solid rock. He held it fast for a time, but the Living Stone struggled to get free. Gabriel sent a messenger to the Prophet, at Mecca, and he came with seventy-five thousand winged horses, and horsemen, and placed his feet on the stone, and nailed it to its rocky bed forever. It stands in the middle of the Mosque, and is an object of great veneration to the Faithful.

(3) The ceremony is still observed, among the Mussulmen, of wrapping the Koran in silk, and carrying it in front of them on the back of a camel, richly adorned with the same material. Burchard saw a copy of the Koran, the leaves of which were four feet long, and more than two feet and a half broad, thus carried.

(4) Sweet wine is that which is made from the grapes fully ripe, and unfermented. The vessels, or leathern bottles in which the wines are kept, are often referred to in scripture. The Arabs pull the skin off goats, in the same manner that we do from rabbits, and sew up the places where the legs and tail are cut off, leaving one for the neck of the bottle to pour from, and in such bags they put up and carry, not only their liquors, but dry things which are apt to be broken; by which means they are well preserved from wet, dust, and insects.

(5) The city of Damascus, in Syria, stands on a plain about sixteen hundred feet above the level of the sea. This plain is shaded by trees of luxuriant growth, and ornamented with fountains. Its extensive orchards, computed to be thirty miles round, abound with every variety of fruit. The Persian poets call Damascus the "Beautiful Queen of the East," and the "Pearl of Islam." They say "there are four Paradises in Asia. One at Damascus, one in Persia, one in Chaldea, and one in the island of Ceylon. The one in Damascus excels them all.

"When Mohammed," says the Moslem Legend, "first beheld Damascus from a height that overlooked the city, and was gazing intently on its wondrous beauty, the devil, who had followed him hither, said to him, 'Seest thou, Mohammed, this beautiful city? She holds in her hands all the treasures of the East! She shall be thine, and thou shalt reign a king over her, only renounce thy allegiance to Allah, and be no longer called his Prophet.' Mohammed turned upon him with a look of scorn. Pointing upward, 'I have already *one* kingdom,' he replied, 'promised me by Allah. Why then should I ask for another? The spot is marked by an arch, called 'The Arch of Victory.'"

(6) The Mussulmen do not believe that the Paradise in which Adam was placed was terrestrial; but that it was one of the seven heavens; and from this heaven he was thrown down into the Island of Ceylon, where he died, after having made a pilgrimage into

Arabia, where he visited the place appointed for building the temple of Mecca. More marvelous still is the account given in the Talmud. It says, "Adam's body was made of the earth of Babylon; his head of the land of Israel; his other members of other parts of the world. God took twelve hours to make him. So huge was his stature that he extended from one end of the earth to the other, and with his hand he touched the firmament. When he sinned God laid his hand on him, and pressed him down into a moderately small shape."

(7) The *muezzin*, or call to prayer, as proclaimed from the lofty minaret, is observed in all Mohammedan countries. When proclaimed by a fine voice, the effect is solemn and beautiful; "more so," says Chateaubriand, "than all the bells in Christendom." These are the words—in which all the Faithful join—"God! (Allah!) most high! I bear witness that there is no God but God, and Mohammed is his Prophet. Come to prayer! Come to the asylum of salvation! Great God! there is no God but God!"

(8) In some parts of Palestine the streams are dry during the heat of summer. During the rainy season water is collected into wells, or reservoirs, for irrigating the lands. The water is drawn from the wells by a Persian wheel called "*nozia*"—a simple contrivance for raising water, and used all over the Levant.

(9) The usual form given to bread in Palestine is that of the broad, thin, flat cake. The inhabitants bake it in an oven, called "*taanour*," which may be compared to a large stone pitcher open at the top, in which they make a fire. When it is well heated, they mingle flour and water, and this paste they apply to the outside of the pitcher. It is baked in an instant, and is taken off in thin pieces, like our wafers. There is a tradition among the Orientals that Eve's oven was of this kind—that it was left to Noah, and that the *boiling water which ran over it occasioned the deluge*—a symbol of the extent and effect of her sin.

(10) The dromedary is a species of smaller camel, having on his back a kind of natural saddle composed of two great bunches. At full speed the dromedary is computed to travel a hundred miles a day without showing signs of fatigue. The Arabs say that it will, in one night, and through a level country, traverse as much ground as a horse will in three. The Arab poets call them the "swift ships of the desert."

(11) The summit of Mt. Lebanon rises nine thousand feet above the level of the sea. It is covered with eternal snow, and in ascending it you experience every variety of climate. The resident of Tripoli, in the month of January, beholds under his windows the orange tree loaded with fruit, and the flower

opens its bud to the sun, while the hoary head of Lebanon is covered with ice and snow.

The poets of Arabia have said that "Sannin (Lebanon) bears Winter on his head; Spring on his shoulders; and Autumn in his bosom, while Summer lies sleeping at his feet."

(12) That covering of the head worn by all Christendom — the hat — is an abomination to the Turk. It marks the followers of the Nazarene, called by them, "Infidel dogs," and was cursed by the Prophet. The severest malediction that one Moslem can utter against another is, *May God put a hat on your head*. "All the inhabitants of hell," says the Mussulman, "wear hats!" It is nailed, as a mark of disgrace, to the door of every traitor, and is a badge of deepest infamy.

(13) "Hell," says the Mussulman, "has seven gates, guarded by seven dragons, each with a hundred eyes. Heaven has eight gates, guarded by eight angels, with flaming swords. It is approached by a bridge, called *Al-Sirat*, narrower than the thread of a famished spider, and sharper than the edge of a sword. Over it the Mussulman passes with the speed of lightning. The infidel drops into the yawning gulf below."

(13) The Mussulman calls Jesus the "*Gallilean*." Hence, Julian, the famous Saracen warrior, and bitter enemy of the Christian faith, in the war of the Crusades, being wounded by an arrow, wrenched it from his side, and a torrent of blood flowing, he took a handful, and cast it toward heaven, exclaiming, "*Thou hast conquered, O Gallilean!*"

(14) Allah Hu is not only the Mussulman's war-cry, but his cry for help in the hour of distress and danger. It is the last word of the *muezzin's* call to prayer.

(15) The tent of a Turkish noble is often entirely covered with silk, and lined with the same material. A recent traveler mentions one that cost twenty-five thousand piasters, and was three years in being completed. It was beautifully decorated with festoons, and sentences from the Koran, wrought with pearls and precious stones. It was the tent of the sumptuous Nadir Shah.

Canaan, N. Y.

Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

Oh strengthen me, that while I stand
Firm on the rock, and strong in Thee;
I may stretch out a loving hand
To wrestlers with the troubled sea.

MOTHER ANN LEE.

In a recent discourse upon the "Unfoldment of Truth," A. J. Davis thus pays some pretty compliments to our founder, and also renders some doubtful compliments to the sagacity of her people:

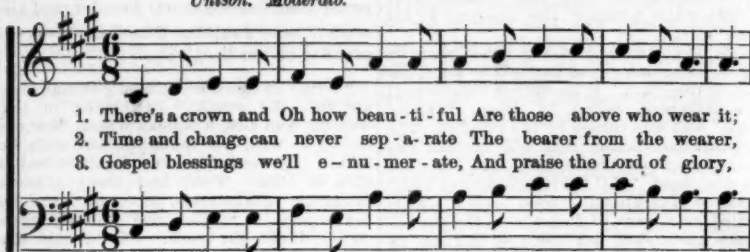
"I like to think how these glorious ideas got into the world. Just think of that woman, Ann Lee, a woman whom Paul discouraged with his thoughts, not with his ideas. By the way, it is difficult to find an idea in Paul. Paul had many glorious thoughts, enthusiasms, heroic bursts of noble nature in religion, and was willing to do and die for the truth. But he said that women must keep silence. Could Ann Lee keep silence? She could not. She had an idea that had to be born through her. Oh, the newspapers made great fun of her; the Nast of that period caricatured her. How many persons had their fun while she suffered, more than words can tell, under the divine pressure that evolved, through her, its expression! 'There is a mother as well as a father side to God.' Mother God! The woman nature will cling to the Father. That is because vines always grow up toward the sun. The feminine nature will grow up toward the Father spirit above and the masculine toward the Mother's side.

"Ann Lee said, 'God is Mother and Father too.' How beautifully Theodore Parker expressed that, so long after, in a great hall in the city of Boston, and surrounded by the best, bravest, some of the noblest of that great center. When Ann Lee brought her great idea into the world she did not see its import. I tell you the Shakers do not understand it any more than the Methodists understand John Wesley or the Presbyterians the works of John Calvin. I tell you the Shakers do not understand, any more than the Quakers do, the beautiful spirit that was at the very heart of their first worker."

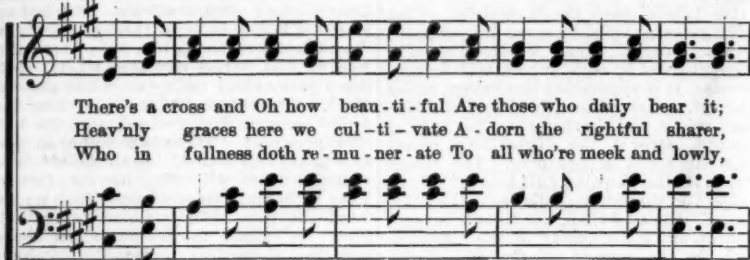
In the French revolution it is said the republicans found twelve silver images of the apostles in a Catholic church, where they had probably stood a long time; but they were to stand there no longer. They were melted and coined into money, that they might, like the living apostles and their Master, "go about doing good." There are many in the churches like those images. We wish they might be melted, and put into circulation.

CROWN AND CROSS.

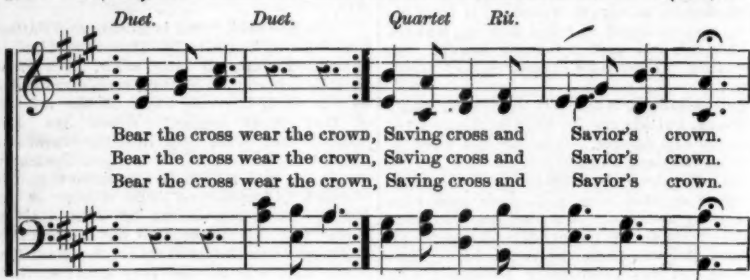
G. A. LOMAS.

Unison. Moderato.


1. There's a crown and Oh how beau-ti-ful Are those above who wear it;
 2. Time and change can never sep-a-rate The bearer from the wearer,
 3. Gospel blessings we'll e-nu-mer-ate, And praise the Lord of glory,

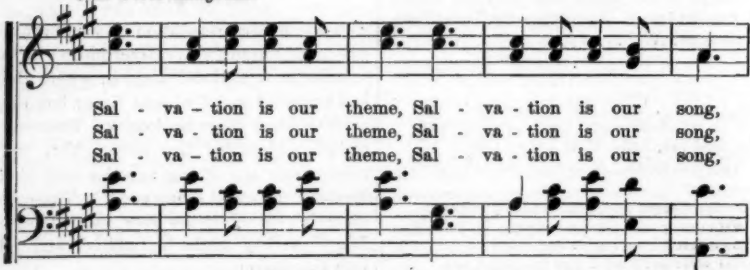


There's a cross and Oh how beau-ti-ful Are those who daily bear it;
 Heavenly graces here we cul-ti-vate A-dorn the rightful sharer,
 Who in fullness doth re-mu-ner-ate To all who're meek and lowly,

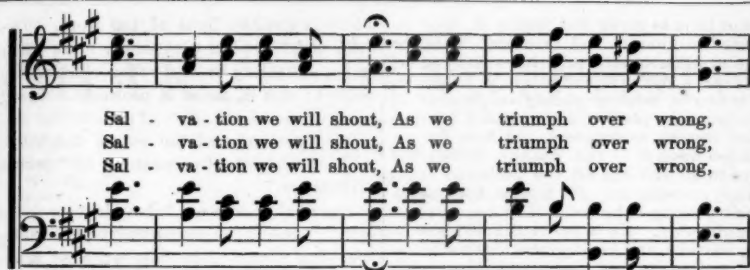


Duet. Duet. Quartet Rit.

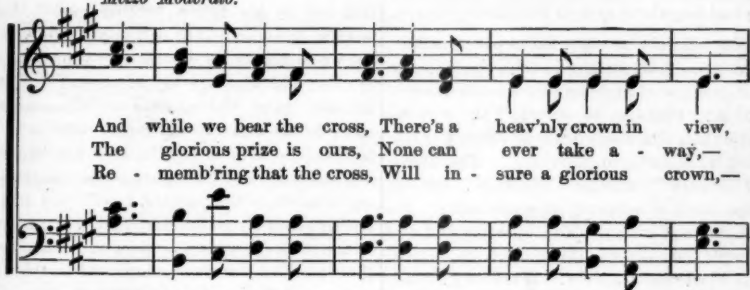
Bear the cross wear the crown, Saving cross and Savior's crown.
 Bear the cross wear the crown, Saving cross and Savior's crown.
 Bear the cross wear the crown, Saving cross and Savior's crown.

Cho. Forte Allegretto.


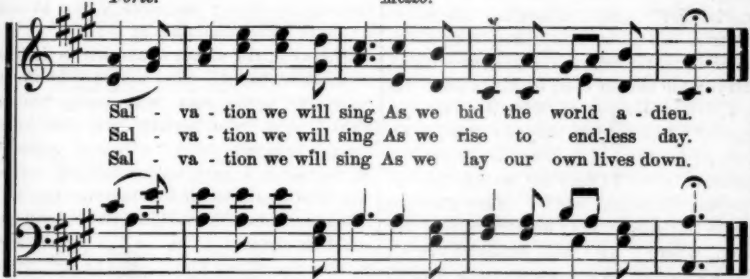
Sal - va - tion is our theme, Sal - va - tion is our song,
 Sal - va - tion is our theme, Sal - va - tion is our song,
 Sal - va - tion is our theme, Sal - va - tion is our song,



Sal - va - tion we will shout, As we triumph over wrong,
 Sal - va - tion we will shout, As we triumph over wrong,
 Sal - va - tion we will shout, As we triumph over wrong,

Mezzo Moderato.


And while we bear the cross, There's a heav'nly crown in view,
 The glorious prize is ours, None can ever take a - way,—
 Re - memb'ring that the cross, Will in - sure a glorious crown,—

*Forte.**Mezzo.*


Sal - va - tion we will sing As we bid the world a - dieu.
 Sal - va - tion we will sing As we rise to end-less day.
 Sal - va - tion we will sing As we lay our own lives down.

[From the Public Spirit.]

"MARRIAGE AS A TEST."

DEAR FRIEND—My attention has been called to the following paragraph, which appeared in a recent issue of the *Broomer* (N. Y.) *Republican*:

How remarkable it is that whenever an enthusiast in religion gets new light, and adopts what he considers "advanced views," he almost invariably begins to tamper with marriage! In this tampering he always betrays the charlatan, and sufficiently warns all who are tempted to follow him to beware of him. There is no better test of a new system or scheme of life than its rela-

tion to Christian marriage. If it tampers with that it is always bad, and can by no possibility be good. The Shakers form a community built on this rotten foundation. They destroy the family, root and branch. They have no place for love, and enter into a determined and organized fight with the God of Nature, who, by the strongest passions and impulses He has ever implanted in the human soul, has commanded them to establish families and homes. Shakerism is good for nothing if it is not good universally—if it ought not to be adopted universally. But universal adoption would be the suicide of a race, and a race has no more right to commit suicide than a man. Besides, the damming of one of the most powerful streams in human nature only sets the

water back to cover the banks it was intended to nourish and to drain. It is too late to talk about the superior sanctity of the celibate. We have no faith in it whatever. The vow of chastity simply emphasizes in the mind the passion it is intended, for spiritual reasons, to suppress, and fixes the attention upon it. The Shaker, in denying love to himself and all the hallowed influences growing out of family and home gains nothing in holiness, if he does not lose irretrievably. He is the victim of a shocking mistake, and he disgraces his own father and mother by his gross views of an institution before whose purity and beneficence he and his whole system stands condemned.

May this not be regarded as proof, rather, that there is something in the popular sense and practice of marriage that needs modification? Perhaps, as stated, "there is no better test of a new system or scheme of life than its relation to marriage." The above writer says "Christian" marriage; but by what right or authority, I would ask? Jesus did not marry. The apostles and the Jewish Christians in the church at Jerusalem lived celibate lives. Were they "charlatans," or did they build on a "rotten foundation?" And is it because the Shakers strive to follow their example that the writer aforesaid forms or expresses such an unfavorable idea of their organization? He says "they destroy the family, root and branch." But suppose they do forsake father and mother and houses and lands (see Matthew 19:29), do they not in this life receive the "hundred fold?" Have they not a more Christian family arrangement in the order, where "all that believe have all things common, as every man hath need?" — where there are none poor or rich, in a worldly sense?

The Shaker, or truly Christian method of dealing with marriage, is bad only to the "carnal nature," which is enmity against God and all that is truly good. Those who have honestly and most thoroughly tried the Shaker life, find it very good for them, but that does not prove that all men are able to receive or live the Shaker life. He that is, "let him," is the language of Him who "who spoke as never man spake." He who confesses and forsakes the evils of his carnal life, will not suffer badly from the damming process the writer speaks of.

There is another form of the word, however, which applies with much more force and applicability to the other side of the subject; that is, there is probably nothing so DAMNING to the souls of men as the unrestricted exercise of the sexual functions, with or without the sanction of "sacred matrimony."

The Shaker does not "deny love to himself." Love is the mainspring of his whole life, even toward those who write so ignorantly of his motives and acts. Love to God and to his fellow brother man — the sisters included — not selfishly, but with such feelings as He who said, "Who is my mother, and who are my brethren?" And himself gave the answer — "Whosoever shall do the will of my father who is in heaven, the same is my brother and sister and mother." With regard to his disgracing himself, or his parents, I will say that it may probably be the fact that a majority of the Shakers were placed in the order by their parents — were accompanied by them, or have (as in many cases is the fact) been followed by them; therefore, I fail to see where the disgrace comes in.

Of course, the writer of the above article is unknown to me; but I conclude he must be a very young man who needs "more light," and who perhaps may live long enough to attain more "advanced views;" or, that he is a very narrow-minded sectarian who would be glad to see the Inquisition re-established, provided his own notions could be favored by it. All I would say further respecting him is, that I know, from over thirty years' experience, that his remarks regarding the Shakers — those who are Shakers indeed — are unworthy a Christian, and would pray as Jesus did — "Father, forgive him, for he knows not what he does." JOHN WHITELEY.

Shirley Village, Mass.

We believe the change from the present to the eternal state of existence is one of condition, more than of the essentials of life. All that makes men true, pure and godly, goes with them everywhere. All that makes them false, impure, wicked, abides with them. Every man goes to his own place.